/378 cont./

451
634
652

Credit	Nature of the operation	Debit	Nature of the operation
	A) In cash		
12 m 4 o	Remitted by the taqbilt.	60 o, 1/2 mu	Gift to the Ulad Sidi Ah'med u Musa (Asif Leh'lu).
14 o	Amount of the present of condolences made by the jemâa of the Idaw Mçat't'og and the Idaw Kais.	3 uj	Gift to the Ulad Sidi Ah'med u Musa (Asif Leh'lu).
		57 o	"Bled Lebda," Idaw Mçat't'og and Idaw Kais.
9 o	Amount of a present of condolences.	45 o	Price of sheep remitted to Lah'sen b. Ah'med and Moh'ammed b. Messâud of Tamarwut, that is, 30 o + 15 o.
9 o	Price of a sheep slaughtered for the jemâa and reimbursed to the moqaddem.	4 uj	Partial reimbursement to Lah'sen u Ah'med. This sum represents part of the debts that the taqbilt owes.
9 o 1 mu	Amount of the condolences of the Mentaga.	3 o, 1/2 mu	Help for the granddaughter of the a. Buzid of Asif Leh'lu.
		3 o, 1/2 mu	Help for the daughter of Sidi Ah'med b. Sidi Moh'ammed of Agersif at the time of his return to the mosque of Asif Leh'lu.
Total: 16 m, 5 o, 1 mu.		Total: 16 m, 8 o, 1.5 mu, 7 uj.	

/379/

B) Fiduciary operations

451
634
652

4 o	Price of a sheep.	20 o	Price of sheep of dhbîh'a and sum remitted to the women.
3 o	—		
7 o	—		
5 uj	Loan to an old man.		
5 uj	Loan to an old man.	60 o.	Gift given to Sidi
11 mu.	Price of sheepskins.	1 mu	H'asan, one of the sons of the a. Ben Nâçer.
2 fl			
10 o	Loan to Âbdallah u Març	6 o, 1/2 mu	Gift given to the Ulad Sidi Muh'.
		3 o	Sum spent by the moqaddem (?).
		9 o	Sum remitted to Moh'ammed b. Brahim Lachger, that is, the price of three sheep.
		6 o	Sum remitted to Lah'sen Kâbûs as reimbursement.
		30 o	Gift to the marabout Sidi H'ammo n-ait ᶜAyâd of the Sous.
		4 o, 1/2 mu	Sum remitted by Âbdellah b. Ah'med u Març to Sidi Ah'med u Nâçer.
Total:		Total:	
24 o, 10 uj, 11 mu, 2 fl		138 o, 2 mu	

Recapitulation of the credit: 18 m, 9 o, etc.
Recapitulation of the debit : 30 m, 6 o, etc.
Balance: — 11 m, 7 o, etc.

/379 cont./

634 We are in Idaw Geryun around 1836. The moqaddem ex-
451 presses himself as a delegated administrator. And he finishes
● [652] with a negative balance: the sums advanced by himself!

Such documents reveal a singular advancement of the administrations in certain of these mountain groups. An account-
[554] ancy implying the use of writing is demanded from the communal magistrate, without the slightest abuse being allowed him. Undoubtedly, as has been said, parallel to this vein runs another vein: that of the pressures of personal power. The remarkable thing is that the former was never abolished and continued to represent, in the worst adventures, an aspiration never discouraged.

634 The attributions of the city are not only internal, but also of international law. Here again the moqaddem and the ait Arbâin represent the interests of their group. Among the most frequent pacific acts in which they could take part, and which have left us written traces, let us cite:

175 /The following two paragraphs are in small type in the orig-
619 inal source./ In 1136 Heg.: 1724 an agreement between the
675 Idaw Geryun and the people of Uzaga (upper ait H'adduyws) on
634 the subject of a limit of forest use, maçâlih' al-ghâba. Guarantors are furnished respectively — old men for the /380/ most part, ifqiren — as security against trespass or robberies occurring on the confines; also as respect for the acorn grove's being put in defense. The agreement carries a penal clause, a considerable one of 1,000 onces to one who breaks it.

Agreements concerning pasturage and water rights on the Tabgurt (acts of 1114 Heg.: 1702 and 1115 Heg.: 1703) of the Idma and a. H'adduyws jemâas. Elsewhere I have published and analyzed these acts. Here again we find the principle characters
[613] noted up to here: presence of the ikhs delegates, of the moqaddem-s, climate of detailed discussion mixed with an archaic communitarian ardor.

/134 cont./

175 *631 *634 /footnote 1 continued/ his strength, whereas the moqaddem (pl. moqaddemin) is elected or designated in turn from among the notables.

Higher still, this chief was no more than a magistrate elected for a year, the "moqaddem," who served as arbitrator in disputes. In [178] [671] [652] [712] [343] the most remote valleys these small republics had kept intact all the institutions that we were still able to find near the summits, an oral or written customary law, a treasury enlarged by the fines imposed on the guilty, and old fortresses known by the name of "agadir," which served both as a collective storehouse during the peace and as a refuge in the internal wars.

Such was the political state of the western Haut-Atlas /High Atlas/ until 1860, at the beginning of Sultan Sidi Mohammed's reign, which the oldest old men still remember. Since that time the stages of the transformation of the country are in all the memories. The conquests of the kaids of the Mtougga began after the fall of their enemy El Hajj ʿAbdallah Ou Bihi in 1868. They were seen to advance by the trail of the Tizi Maʿcho and try for a time to take over the richest tribes of the upper valley of the Sous. Then the amghars of Tagontaft, freed by a revolt from the authority exercised over them by the kaids of Agergour, conquered the upper valley of the Nefis before being recognized in turn in their capacity as kaids of the Makhzen in 1876.

175 *631 The reign of the sultan Moulay el Hasan was like a period of contemplation during which the new chiefs prepared their intrigues. Upon his death, by means of the anarchy, the Demsira, the Dwiran, Aghbar, the Aït Semmeg, Onein were defeated by the masters of Bouaboud or Tagontaft, taken away from their sheiks of former times, and handed over to exacting masters who ceaselessly demanded /135/ money and warriors in order to undertake new wars. The tribes already subject to the kaids of the Dir, Ouzgita, Gedmiwa, Mzouda, were in turn annexed to the great commands, and greedy caliphates foreign to the country were substituted for the traditional sheiks, easier to satisfy because they were closer to their subjects.

/226 cont./

*634 184 Again, let us cite the Aït Tounert, in the tribe of the Ida ou Mhamoud, /227/ who take their moqaddem in four families of the "taqbilt" to the exclusion of all the others. In the "taqbilt" of the Aït Gaïr, in the high valleys of the Gedmiwa, only the inhabitants of the village of Taounghast, in which there is a large fortress constructed a century ago by contribution from all the other villages, have the right to direct the politics of the valley and the moqaddem is always chosen in their city.

*634 681 •652 V. The distribution of the fines. -- No act of the life of the "taqbilt" of the Haut-Atlas /High Atlas/ enables one to judge the strength of their republican institutions better than the distribution of the fines. When the traditional rule of the three thirds -- one reserved for the moqaddem, the other for the inflas, the third for the common treasury of the "taqbilt," is still observed exactly, one has proof of a perfect preservation of the oligarchic institutions.

In the western Atlas it is the moqaddem who is charged with keeping the accounts of the treasury (1).

1. It is the same for the amghar in the Todgha (Sitte und Recht /Custom and Law/, p. 128).

The money collected permits lodging guests, compensating for the minor services rendered to the council, giving small benefits to the poor, and above all celebrating the "tinoubga," festivities of alliance, with éclat.

*634 652 [651] Sometimes, moreover, it is necessary, after exceptional expenses, to restore the reserve fund of the "taqbilt" treasury and proceed to a levy of extraordinary taxes or "frida." The "inflas," or a few eminent or respected personages, are then often exempted from furnishing contributions in money.

*634 652 178 In the Haut-Atlas /High Atlas/ the only region in which the institution of a taqbilt treasury has been preserved intact up to our day is that of the Ida Ou Mhamoud, protected, thanks to its remoteness, from the direct influence of the great chiefs. One still sees

/227 cont./ One still sees
*634 at present, figuring in the annual accounts that the moqaddem
•652 has to render to his successor, the purchase of a she-mule of-
178 fered as "hedia" /hadiyah, "gift"/ to the powerful kaid of
[431] Bouaboud (2).

2. From F. de La Chapelle (ibid.).

*634 Often another custom, particularly widespread in the Sous and
681 Anti-Atlas, is introduced, which permits avoiding the difficulties
574 of the distribution of the fines: that of the "imensi n tqbilt," the
[184] dinner offered by the guilty one to the inflas of the fraction.
The menu of /228/ this meal is fixed in advance according to the importance of the crime or offense; it is always accompanied by an offering of lumps of sugar.

The rapacity of the "inflas" -- well known and even proverbial, since it is said in the Sous plain that they would be capable of claiming up to the dogs' share of an inheritance -- is given free play at the "imensi n tqbilt." In this circumstance the
[578] beneficiaries of these common meals are sometimes seen to quarrel because one of them invites, without the authorization of the assembly, a passing guest. In fact, it seems impossible to acknowledge to them that this outsider thus diminishes everyone's part and takes away from the family heads the just payment to which they are entitled (1).

[671] 1. Certain customary regulations gravely discuss this problem of distribution, and people consent to close their eyes to the wrong done to the inflas by the invitation of a guest on condition that the latter take only one single mouthful from the dish, through simple politeness (Droit coutumier de l'Agadir de Tamaloukt /Customary law of the Agadir of Tamaloukt/, communicated by M. Ben Daoud).

*634 /230 cont./
619 pledges consisting of a certain number of guns. If the guilty
692 ones are marabouts, who do not have guns, they pay a fine in
184 the form of animals destined for the common meals. The next
178 day, the "ajmoᶜa" moves on, following a traditionally fixed
[695] itinerary, and stops for two or three days, according to the size
[681] of the fractions. One night is spent at the zaouia of Sidi Brahim
[792] Ou ᶜAli, religious center of the confederation, where a solemn
[782] sacrifice is offered to the saint. Finally, the circuit of justice ends in the cantons of the north, and on the last day, at the zaouia of Issouqal, the guilty ones come to pay their fines and take back the guns they had pledged. The marabouts who played
[431] the role of conciliators or advisors receive gifts, and a sacrifice
[782] is offered to the saint of Issouqal. Then the remaining money is
•[652] immediately divided into two halves; one goes to the "imzran," the other to the fractions represented by the Aït Arbaᶜin.

One conceives what difficulties are presented for making order prevail in the small republics incapable of naming moqaddem, and which cannot, in order to put an end to the disputes of rival "ikhs," always threatening, unite with their neighbors to carry out circuits of justice with large forces. Left to themselves, they become sources of agitation and private wars, unless a leader succeeds in imposing his will on the turbulent assembly of the Aït Arbaᶜin. Among the Ida Ou Tanan such is the fate of the isolated fractions of the Aït Wanoukrim, Aït Oulma, Iberouten, in the tribe of the Ifesfasen, which possess neither moqaddem nor powerful "ajmoᶜa" capable of having /231/ the decisions of the notables applied. The inhabitants try to constitute, after a fashion, by their own means, an "ajmoᶜa" to which come all the men under arms; but for lack of a tradition as respected as that of the Aït Ouᶜazzoun, the "ajmoᶜa" often ends in fights.

*634 A similar example of impotence is given us in the heart of
184 the Masmouda country by the little "taqbilt" of the Aït Tigidar, in the Asif el Mal, also endowed with a democratic constitution without moqaddem, amidst neighboring fractions that are more
[578] pacific and better organized. Discords multiplied to such a point
[361] in this small territory that the village of Assaïs, political center

/247 cont./

466 476 The "touiza" is obligatory with regard to the taleb, the moqaddem, or the amghar; except in the case where a beneficiary is without resources, food is offered to the workers by the one who uses them. Inversely, one sees at present in the same [651] regions subject to the authority of the Makhzen /makhzan/ the [177] inhabitants of the village furnish to the kaids a number of days of "touiza" regulated by custom or fixed by the chief himself according to his needs. Each one brings his food and must often also contribute toward the maintenance of the kaid's slaves put in charge of the supervision of the work. This institution, which [178] was originally a work of mutual aid, has become in this way a [651] source of abuse, and its name is associated in the complaints of the montagnards with that of the "frida," an extraordinary contribution that a representative of the Sultan, kaid or caliphate, levies as often as he can in Berbère /Berber/ country.

* 634 - 652 [651] [681] In the independent fractions, it is exceptional that the /248/ "taqbilt" treasury is reconstituted by means of extraordinary taxes or "frida" paid by each household. One-third of the fines paid by the guilty, reserved for this purpose, most often suffices, and the Berbères /Berbers/ feel profound repugnance toward paying contributions, with which the "Bled el Makhzen" is overburdened. 735 794 431 On the other hand, they acquit themselves willingly, either through the medium of the common treasury or directly, of numerous traditional tithes paid to the marabouts and the poor. In the Anti-Atlas, where all transactions and the measuring of har- [465] vests are done at the "agadir," the part for the saints of the country and their descendants, the "igourramen," as well as the salary of the minor functionary charged with watching over the harvests or the collective storehouse, are taken on the spot by the official measurer. The Koranic regulation of taxes is in this way observed in spirit, if not in form, but for the exclusive benefit of the local saints and of the zaouias, which are, as has often been said, an integral part of Berbère /Berber/ society.

[171] Likewise among the tribes of the Jbala of the Habt one sees the shorfa /shurfa/ and the poor benefit from the sum total of the legal alms. The montagnards of the north of Morocco "acquit

/257 cont./

343 571 554 683 Moreover, it is important to defend the sentences of the "ᶜommal" against all foreign interference. The justice of the chraᶜ /sharᶜ, sharia: canonical law of Islam/ has nothing to do with their affairs, and one who says that the "louh" is only childish stuff and cannot serve for judging people lies and accuses the notables of errors; and that is as serious as accusing God himself of lying, because the notables are as sacred as the "louh," and every question not foreseen in the "louh" is consigned to their minds. The "louh" and the notables are as one. He who does not admit it will have to pay 50 dinars!

343 571 554 [574] [671] Under these conditions one understands that the leaders of the fortress naturally come to regard the "louh" and the fortress itself as their own property. It is necessary to offer them a meal in order to have the right to take cognizance of the collection of customary law, of which they are the sole holders. They claim that their competence extends to all circumstances of the common life, and there is scarcely anything but the repression of murder, doubtless reserved for the common ᶜorf of the fractions, that escapes them. They keep the better part of all the fines that they collect, and the agadir treasury receives a part only if it is a matter of a quarrel or theft.

[434] [681] [652] [556] [471] The "ᶜommal," by the spirit of their deliberations, thus constitute a small privileged senate, made up of rich men who exploit as they like the capital deposited in the agadir by the tribe. On the other hand, they guarantee the safety of the deposits and facilitate all /258/ the complicated transactions that a skillful legislation, whose secret they have, permits realizing.

[186] Such juridical monuments give the Berbères /Berbers/ pride in these spontaneous creations of the genius of their race. Just as people cite the best-constructed agadirs and take their arrangement as a model when it becomes necessary to build, by general corvée, a new fortress, so do they copy, while adapting them, the best-known "louh." Those of Tammellokt to the south of Tlout, of Tamalout of the Id Nouh in the Sirwa, of Ajarif or of Tasgent of the Ilalen are among the most famous.

/271 cont./

*634 578 613 soon abandons the title of moqaddem in order to take the one of amghar (1).

1. "Amghar," pl. "imgharen." Verbal noun originating from the root Mghr, to be great by stature, age, social position (de Foucauld, Dictionnaire touareg-fr. /Tuareg-French Dictionary/, II, p. 164).

The Arab word "chikh" /sheik/ translates very precisely the Berbère /Berber/ word "amghar." In certain regions of the western Atlas (Mzouda, for example) the notables are designated by the name of "Inmoghorn," derived from the same root.

*634 671 681 We have mentioned the existence of the acts drawn up at the time of the nomination of the moqaddem, which for one year fix the scale for the settlement of some offenses whose repression is left to the free disposition of the president of the assembly. Written in very bad Arabic, these documents are nevertheless interesting to examine, because /272/ they clearly indicate to us the respective position of the president of the council of notables, of the inflas, and of the tribe, at the moment when the amghar makes his appearance.

[592] When tradition is respected and a moqaddem chosen according to the customary rules, we see figuring in the act, which is like the "lender's decree" of the minor Berbère /Berber/ magistrate, the names of all the family heads in the "taqbilt." To the number of 12 or 15, they were witnessing by their presence the general consent given by the canton to the new scale of fines.

[652] The customary rule is to divide the sums paid by the guilty ones into three equal parts by application of this convention: one third goes to the moqaddem, one third to the "taqbilt" in the person of its inflas, one third to the common treasury, which provides for the expenses of hospitality and for collective expenditures.

/272 cont./

*634 681 178 Now it sometimes happens that on the scales of settlement thus established there are substituted for the names of all the notables of the fraction those of three or four important personages, who give their approbation in the name of all. At the same time, the primitive rule of distribution of the fines is perverted. One third is apportioned to the moqaddem, one third to these influential men, who give themselves the title of "ᶜayan" (1).

1. Arabic "ᶜayān," notables.

• [652] one third to the "taqbilt," represented by effaced and starving inflas. With the same stroke the common treasury disappears.

*634 671 178 A decisive step is taken when we see the traditional name of "moqaddem" disappear in the acts to make way for that of a personage henceforth called "the respected amghar So-and-So." Near the name of the amghar are found only those of the notables, the "ᶜayan." An additional clause stipulates that the new master [681] of the canton will collect, in addition to a third of the fines, a [651] third of the ᶜachour, the Koranic tax that the Berbère /Berber/ [794] republics paid up to then wholly to religious personages or to the [735] poor. Often, even, a measure of barley per household was [465] granted for the benefit of the amghar. Personal power is henceforth established.

*634 661 578 613 726 These beginnings did not exist without requiring long and patient efforts of the new chief. Before taking authority, the amghar has arranged for himself the support of the heads of the most important "ikhs," and by /273/ clever intrigues he has succeeded in setting aside those who were hostile to him or making them disappear. But almost always this internal revolution does not take place without combat. Another notable, equally rich and courageous, opposes the ambitious amghar with all his forces, with his "ikhs"; war breaks out and is waged furiously until the defeated one is killed or banished with all his people; his village falls into ruins and the victorious chief retains power as long as he has the strength to do it and escapes the

*634 /344 cont./
*631 lord are entrusted to the "bab inebgioun," director of hospitality,
712 charged with ensuring their sustenance and that of their mounts.
[574] A doorkeeper, the "abouwab" (1),

1. From the Arabic bouwab, doorkeeper.

keeps the key to the women's house and has the "mouna," the daily food, taken to them. Finally several "moqaddem" are put in charge of the field crops and the immense orchards, acquired recently and by every means, in the best parts of the valley.
[466] They are the ones who assemble the corvées furnished by the tribes for the plowing and harvesting, and who see to the threshing and to the ensilage of the grain.

At Tagontaft or at Talat n Yaqoub, we find all these various
*631 jobs still held in our day by the sons of the companions of the
*634 amghar Mohammed. At present one scarcely sees appear among
571 the kaid's confidential men a few young persons from the leff of
[178] the "Aît Atman." Their fathers met death in the struggles at the beginning; their possessions have been "eaten" and their villages destroyed, but they end up by rallying to a regime that resists time. It is they who, in the newly conquered tribes, will make the kaid's orders respected, and their loyalty is guaranteed in all circumstances by the presence of their households humbly established close to the master's house.

*631 /345/ Thus, to the small army of mercenaries at the begin-
*634 ning comes to be added, little by little, a troop of volunteers
701 chosen from the tribe of origin. A few slaves serve as the balance
[567] in order to constitute a reliable group, entrusted on distant expeditions to a caliphate, relative or ally of the master. The tribes already subdued each bring their contingents commanded by kaids and sheiks, and without any pay they remain at the disposal of the caliphate for the duration of the war. These auxiliaries have, then, no resources to live on other than the ones that pillage gives.

*631 IX. The financial resources. The kaid, master of the lands.
•652 -- But the extension of the power thus organized brings to the
701
648
*634

/345 cont./

*634 *631 •652 [648] [701] makhzen /makhzan/ leader only new burdens. In order to equip his mokhaznis, supply them with arms, buy the complicity of the minor chiefs of the vicinity, and struggle at the court of the Makhzen against the dangerous influences of the nearby great chiefs by distributing considerable sums to the great ones, new resources are always needed. It is then necessary to impose on [651] [728] the tribes extraordinary contributions, "frida," to buy the lands from the ruined inhabitants or, better, to confiscate them, when villages have been destroyed and the families exiled. Hundreds [567] of slaves are bought to cultivate these abandoned fields. The retinue of the house does not cease to grow. In proportion as the importance of the domains and of the command increases, the intermediaries also become more and more numerous, the harvests and the taxes melt away in their hands, and the chief receives no more than a small part of them.

[619] [661] With an ever-increasing ambition, the kaid then tries to get, by force or by intrigue, to establish himself in the richest tribes in the vicinity, while the ruin of the ones that he already commands is consummated.

[466] [651] [681] Corvées, taxes, and fines are multiplied indeed, and, in order to find the money required by the mokhaznis, the peasants come to the casbah to sell their unripe harvests, their almonds in bloom, and to pawn their fields. Against the urgent necessity of [571] [557] finding resources, no consideration can hold if it is not that of keeping intact the very organization of the command by treating with respect the few families whose fate is bound up with that of the kaid. So the great concern of the chief is to acquire goods by every means. If this regime could continue /346/ to endure, the kaid, with his brothers, would come to possess all the lands of the country.

*634 *631 616 652 178 557 Doubtless in the beginning preferential treatment is still reserved in the Asif Nefis for the "Aït Iraten," among whom the Gontafi found so many allies; but later, when the memory of the institution of the leffs is almost lost, after 40 years of internal peace, the friendly cantons of the past will end up by being subject to the common regime of the "frida" and corvées. Only the

557
*634 /346 cont./
*631 families who have entered the service of the new power will keep
616 their exemptions and maintain some ease in the general poverty.
•652 In other commands, among the Mtougga, for example, the
178 notables of the kaid's tribe utilized in the administration and the
184 government of the conquered regions often get the title of amghar
*631 in their own village. They command only members of their
*634 family, but thanks to their rank as amghar they avoid, for the
557 extraordinary contributions, being subject to the ruinous agency
564 of the caliphates and mokhaznis and deal directly with the great
chief. Among the Glawa, certain cantons remain privileged be-
184 cause they still furnish in great number minor chiefs and contin-
*631 gents in charge of keeping the distant tribes under the yoke.
*634 These missions abroad are rather profitable besides, and one thus
662 sees poor valleys, like that of the Ounella, associated from the
first with the fortune of the master of Telwet, adorned with hand-
some dwellings. Their inhabitants have become rich in the serv-
ice of the lord and they have followed his example from afar by
building houses adorned with towers.

*631 While the domains increase, other residences also are seen to
*634 rise around the house of the chief. They are those of his brothers
661 and relatives who have participated with him in the conquest of
602 the tribes for some years. Tagontaft, Talat n Yaqoub in the Asif
Nefis, Bou Taradin in the small state of Mokhtar Seksawi, Boua-
boud of the Mtougga, the little basin of Telwet uniformly present
to us the same spectacle of the colonization of the best lands by
the chief's relatives, who also have become beneficiaries of the
corvées and lenders of money to the poor people.

*631 Finally, under the protection of the casbah, a small mellah
*634 /ghetto/ is established; Jews facilitate trade and conclude with
43 the Mussulmans /347/ all the bargains that the kaid could not
443 negotiate directly without blushing. By control of the important
563 souks /sooks/ at the foot of the mountains, the creation of large
[543] annual fairs, such as the "mousem of Taouloukoult" of the
[655] Mtougga, the economic life itself is governed by the mountain
chief, who takes possession little by little of all the country's
resources to the point that he will soon come to rent out the mo-
nopoly of the sale of commodities to friends or Jewish associates.

/412 cont./

*631 this progress still remains precarious, since passions, restrained
648 during the years in which the authority of the Sultan's representa-
17 tives is exercised without being contested, break out anew at the
[578] first "siba," with a still greater violence. The peace in which
[669] the new subjects then live is bought by the destruction of most of the traditions and customs, habitudes of local government and of primitive justice, which for the inhabitants of the mountains are inseparable from their very life.

[792] The marabouts, whose arbitration was exercised not only to stop the battles of cantons and tribes but also to settle in compliance with equity differences of a private nature, disappeared first; no longer do we see them intervene with sheiks and kaids to defend the poor and weak as they were privileged to do with the senates of "inflas" in the time of freedom. The old tribal law
[671] ceases to be /413/ applied and often the day of submission marks
[693] that of its effacement. It makes way for the more distant and abstract justice of the cadis, whose complaisance toward the new leaders is obvious.

*[634] At the same time, most of the economic institutions of the
[343] small Berbère /Berber/ cantons, whose regular functioning re-
[712] quired the deliberation of family representatives, are smitten with
[652] decline; the agadirs fall in ruins, the common treasuries are
[466] squandered, the corvées for mutual aid become irregular, main-
[653] tenance of the séguias and roads, even the protection of the crops are no longer the object of the same care as in former times.

Finally, ownership of the land, so profoundly disturbed in cer-
[423] tain regions near the casbahs of the great chiefs, becomes uncer-
[166] tain; the constitution of the large domains of the kaids of the Atlas entails, in a country already too poor to feed its inhabitants, the disappearance of a large number of villages and the progressive exodus of the Berbères /Berbers/ toward regions where the security of possessions and persons is more certain.

[735] When the domination of the Makhzen /makhzan/ is established without intermediaries and allows all its weight to bear down on the tribes, thanks to the unlimited authority of foreign leaders, one sees profound poverty develop; one of the most constant principles